

The SWORD of the LORD

Edited by JOHN R. RICE.

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Why You Need to Be Saved Tonight

By EVANGELIST ROLFE BARNARD
Vinita, Oklahoma

Preached at Berean Baptist Church, Chicago, Illinois, March, 1946.
Mechanically recorded for The Sword of the Lord.

I am speaking to you on the subject, "Why You Need to Be Saved Tonight." Not tomorrow, but tonight. Not next week, but tonight. If you are here tonight and are not saved; if Heaven is not your future home; if you have not been redeemed from all of your sins, past, present, and future; if there is any possibility on earth of your going to Hell when you die, you need to be saved right now.

I went to the seminary. Some of you folks do not think so, but I am educated. The reason I have to tell you that is because you cannot tell it by listening to me preach. But I want you to know that I am educated. I know how to outline a sermon, but if I outlined it like some of these preachers do, you would not know what I was talking about, and I would not either. I heard of a preacher who said when he did not know a thing on earth

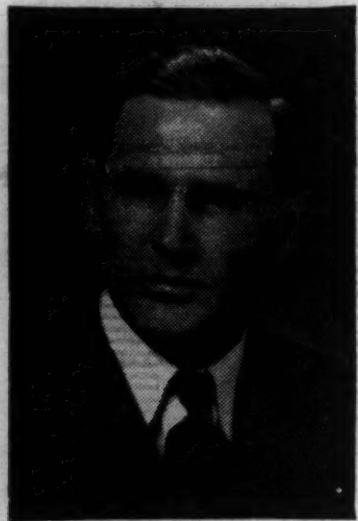
to preach, he always took a text that he did not know anything about and the people did not know anything. Then he had a lot of liberty.

Men Need to Be Saved

But you listen to me tonight. People need to be saved.

If you have never been saved, you need to be saved. Who says so? Rolfe Barnard? No. The Baptist church? No. Who says so? The Roman Catholic church? No. Who says so? The Word of God. God says in His Word that people need to be saved. Every drop of the shed blood of Jesus Christ eloquently says that people need to be saved. Every tear that flowed from His eyes and every ounce of sorrow that pierced His body yonder in Gethsemane speak out the awful message that men are sinners and need to be saved. Jesus came to seek and to save that which was lost. People are lost because they are sinners, and people are going to die and go to Hell unless they receive salvation through the shed blood of Jesus Christ. Some people are bigger sinners than others, but all are sinners. God's Word says in Ro-

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Rev. Rolfe Barnard

Father, Mother, Home and Heaven

By EVANGELIST JOHN R. RICE, Editor

Sermon preached at Chicago city-wide Life Begins Revival campaign, Thursday night, May 23rd, 1946.
Mechanically recorded for The Sword of the Lord.

The text is in Joshua, chapter 24. We begin with verse 14. "Now therefore . . ." Joshua called all the elders of Israel together, the heads of tribes and families, and officers and this is what he said: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Joshua said, "You men choose for yourselves, choose for your families, but as for me and my house, we will serve the Lord. Choose ye this day whom you will serve, but as for me and my house, we will serve the Lord." This man speaks for his family and says, "We will serve the Lord."

It is a wonderful thing to be in

a family. I thank God we are in families. I was thinking a bit ago, Dr. Ironside, aren't you glad you just weren't hatched out and in two weeks were scratching for your own worms? Aren't you glad that God just put you in a family and you had a mother and had a dad and had brothers and sisters? Over in Psalms 68 the Scripture says this blessed thing, this blessing of God, this benediction: "God setteth the solitary in families."

God puts people in families as a special blessing, and I think I miss my family more: I am away from them more. Maybe if I were at home as much as you are, I would be mighty glad to get away, like some of you are. But I will tell you now, it sure is good for me to get home. Some time ago somebody said, "Wouldn't you like to take a month and go through the Rocky Mountains and spend a few days in the Garden of the Gods and the parks, and see the great mountains and Grand Canyon and go through the North-

west? Wouldn't you like to take a month for that?"

And I said, "No, I wouldn't."

He said, "Why not?"

I said, "I have already seen the Rocky Mountains and Carlsbad Cavern and I have already seen the Grand Canyon and Santa Catalina Island; I have already seen the Statue of Liberty and the Battery and Mount Vernon and Betsy Ross' House. I have already seen the Smokies and the Blue Ridge. I have seen Washington with the cherry trees in blossom." I said, "No, sir, if I want a vacation, let me go home and eat my wife's cooking and play and sing with my children. Let me go home and sit in my own study and read the books I never catch up on." I tell you frankly, it is a wonderful thing to me to have a home.

I am rather distressed that that sweet, popular song, "Home, Sweet Home," is getting out of use and many people do not remember the words any more:

"Mid pleasures and palaces, though
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"To Whom Shall We Go?"

By Rev. ROBERT G. LEE, D.D., LL.D., Litt. D.

(Preached at Evansville Rescue Mission, Evansville, Ind., March 8, 1946
Mechanically recorded for The Sword of the Lord.)

In the sixty-eighth verse of the sixth chapter of John's Gospel we find these words: "Lord, to whom shall we go? thou hast the words of eternal life." As you study the Gospel of John remember that this Scripture points us to a day in the far past which is gone forever into the tomb of time, just as every year is. Nobody can unlive or relive a year, nor one month of a year, nor one week of a year, nor one day of a week, nor one hour of a day, nor one minute of an hour, nor one second of a minute. Days, when they go, are forever gone. Years, when they go into the tomb of time, will never come again from the womb of time. And so the day that Jesus spoke was a day that went forever.

He preached to a great multitude. When He had preached, the people murmured; they strove among themselves; they said His teaching was too hard to live by. Jesus had taught them that unless we eat His flesh and drink His blood we cannot have eternal life, which just simply meant that unless we appropriate by faith His death upon the cross where His flesh was broken and His blood was shed, we cannot have eternal life. But they said, "Who can eat his flesh; Who can drink his blood?" They said that teaching was too hard to live by.

And so the flattering crowds left Jesus and went back and walked with Him no more. Only His twelve disciples were left. And Jesus said, "Will you go away, too?" And Simon Peter, answering for the group, said, "Lord, to whom shall we go? thou hast the words of eternal life."

At this time disappointment and defeatism were spreading. The hot-headed politicians left Jesus; the folks who followed Him simply to get bread and meat left Him; the good-hearted, but yet narrow-

minded people who could not grasp His teaching nor agree to His teaching, left Him. And Jesus finds himself alone—alone with the twelve.

It was a trying time for these twelve men. The temptation to go with the crowd was then, as it is now, very great. They were the sorrowing witnesses of the Master's shadowed popularity. They heard Jesus say, the people did, that He must die. And the disciples heard Him say that. The fabric of their personal ambitions was torn to shreds. Jesus, wanting the balm of an expressed devotion, wanting them to reaffirm their loyalty, wanting the assurance of their sympathy, said, "Will ye also go away?"

"Lord, to whom shall we go? thou hast the words of eternal life," said Peter. "Lord, you have the imperishable truth. There is nobody to whom we can go but to Thee." Peter knew the ritualism of the Pharisees! Peter knew the dogmatic negations of the Sadducees. Peter knew the wild mythologies of the Greeks. Peter knew the gross materialism of the Romans. Peter knew the mystic speculations of the Orient. But he knew something more important than these. He knew that none of these could satisfy his soul. He stuck, and so they stuck, with Jesus. At the place where two roads crossed, they took the right road. Do you know how to take the right road?

Some people have come to the crossroads and have gone the way the devil pointed, have gone to death and eternal night. Some people have come to the cross-



Dr. Robert G. Lee

roads and have taken the way that Christ pointed and the way Christ led; and they have come to the joy which is ever rich and abiding, ever fascinating and never wearisome, and to eternal life.

Defeated Men Seek Refuge in a World of Turmoil

I wish you would think just a little bit tonight about the world in which we live. I am no photographer of sordid spots. I am no driver of a garbage wagon, and I never want to be. But I am not foolish enough to wear sungilt glasses all the time and say that everything is right in this world.

We remember that there are two phases of history. There is the phase of the slow preparation when the waters are gathering, when electricity is generating, when forces are brewing, when fires are burning under the surface, and when God seems to take a hundred years to take the step of one day. Then there is the phase of the sudden change when the dam breaks, when the waters pour forth, when the electric energy leaps out in flash and fury, when the fires burning under the surface burst through the surface with the force of volcanoes and eruption, and when God seems to take the step of a hundred years in one day.

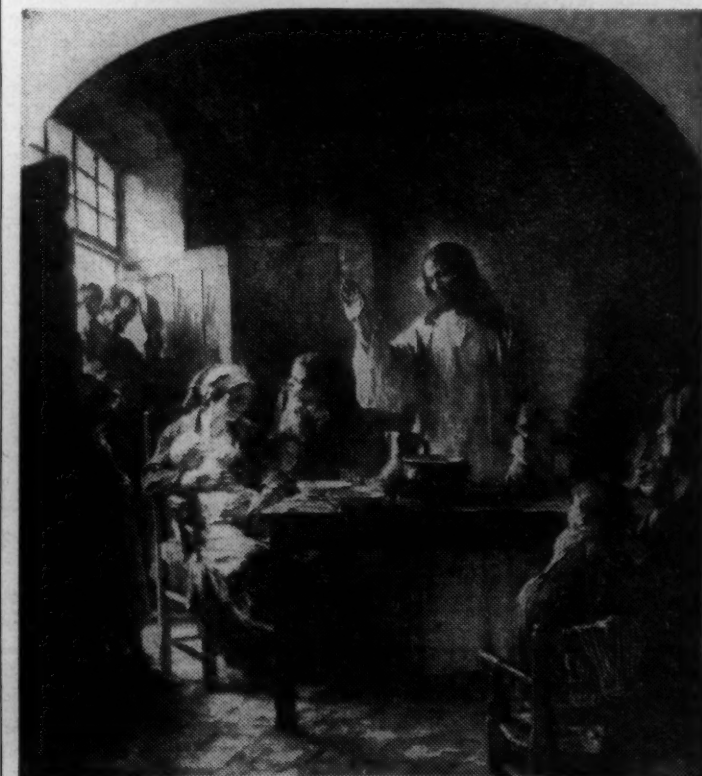
We are living in a day of the latter phase. The titanic potencies that have been accumulating
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CHRIST AMONG THE LOWLY

"To Whom Shall We Go?"

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through the centuries have come to a sudden head. Armed to the teeth, evils have come forth that would lead our greatest graces to the grave and leave the world no copy. Nations, as you know, have tobogganed into chaos; monarchy has failed; republicanism has failed; dictatorship has failed; democracy has failed. The world is in turmoil. Many pulpits are in apostasy—not all of them; I said, many. Civilization is a conglomerate huddle of unrelatedness—that is, what we call "civilization." Spiritual mercury falls low and faith's wings are being clipped by reason's scissors. The Bible is summoned to appear at the bar of human reason. Men under the guise of scholarship are substituting a "Thus saith the mind of man" for a "Thus saith the Lord God." The Philistines of transcendent cleverness submit the warm wonder of Christianity to a cold and merciless analysis. There is the administration of laughing gas for the painless extraction of sin. The fat deformities of our time would force us, if they could, into substituting for Christianity's vital bread a chunk of cloud bank, buttered with the night wind.

When I see this world today I have a great deal of sympathy with the poet who wrote, whether in cynicism or lamentation, I know not:

"I vow, O God, not for all Thy power, furled and unfurled,
Nor for all the temples to thy glory built
Would I assume the ignominious guilt
Of having made such men in such a world."

We live in a world of invertebrate theology, jellyfish morality, seasaw religion, India rubber convictions, sommersault philosophy and a psychology that tells us what we already know in words which we do not understand. I told my little daughter when her first child was born that I hoped I would live long enough to give it a chicken bone in this day of predigested breakfast foods and formulas for babies. We are not raising a bit better children on these formulas than my mother raised, and yours raised, on sugar-tits and chicken bones! I think of what Samuel Taylor Coleridge said, looking out upon the world of his day:

"Aloof with hermit eye I scan
The present work of present man.
A wild and dream-like train of blood and guile
Too foolish for a tear;
Too wicked for a smile."

We are living in a world like that. And with such truths as this I would, if I could, disturb your too-easy composure. In the interest of a greater estimate of Jesus Christ; in the interest of a greater love for Jesus Christ; in the interest of a greater service for Jesus Christ, who is literature's loftiest ideal, philosophy's highest personality, criticism's supremest problem, theology's fundamental doctrine, spiritual religion's cardinal necessity—and who is, personally, socially, politically, economically, educationally, scientifically, religiously the only hope of this head-dizzy, body-weary, soul-famished, Hell-bound world in which we live, I would arouse you. And only too rarely do we pause to remind ourselves of what Jesus is to humanity, what He has done personally for us, and what He means to the future. Tonight, while many do believe in Jesus, multitudes have turned back from following Him; and the roads in many nations are lined with pilgrims who have fed on His bread and have repudiated His truth. As we look upon these multitudes who fed upon His bread and repudiated His truth, we realize that what Victor Hugo said is likely to become true:

"In the boasted march of wrong

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and error,
In the splendor of an age that grows,
One thing, O Christ, fills my sad heart with terror—
The echo of Thy voice still feebler grows."

In a world like that, to whom shall we turn? Turn to Jesus! To whom shall we go? He is the only One to whom we can go and find a well that is not a broken cistern, find bread that is not stale or saturated with poison, find a roof that does not leak, find a ship that has the right kind of chart and compass.

Nature Cannot Give Rest to a Human Soul

We read and get to thinking of some people—if you can call it thinking—and they say, "Let's go to nature." I love nature. I love the wonders of nature. Nobody loves flowers and stars and the wonders of nature any more than I do. I do not give the banner to anybody when it comes to loving the wonders which we find in the kingdom of nature. This natural universe is a vast autograph album with its pages made up of mountains and molecules and motes and atoms; and God's signature is written, sometimes very small and sometimes hugely large, on every page of it.

"I took a day to search for God
And found Him not.
But when I trod by rocky ledge
Through woods untamed,
Just where one scarlet lily
Flamed,
I saw God's footprint in the sod."

"Then suddenly all unaware,
Out in the purple twilight where
The solitary hermit thrush
Sang through the holy twilight hush,
I heard God's voice upon the air."

"And as homeward I turned
And thought of what I had learned
And was very still to probe,
I caught the glory of God's robe
Where the last fires of sunset
Burned."

I do not agree with that poem if it is pantheistic in its purpose. But I do agree with the truth that you can see God's footprints and God's signature in the gold of the stars, in the flowers He has painted and fringed with His glory, in the lakes He has set like huge diamonds in the pockets of green velvet, in the cradles of the restless oceans that never sleep and in the rivers that rush to the oceans as lovers to meet the embrace of lovers. There are wonders in the world of nature, but my own heart has known sorrow so deep; my own life has known perplexities so puzzling; my own shoulders have had placed upon them burdens so heavy that I have found no rest in the things of nature, but in Jesus who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" in Jesus who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

So we cannot get what we want from what we call the kingdom of nature. We cannot get what we need amid the marvels of the natural world.

To whom shall we go? Shall we go to the worldling and cast in our lot with

"Those who throw away in
folly's court and carnal
pleasure's mart
The wealth God gave them at
the start?"

Shall we go to those who find their chief pleasures in the lower world? Shall we smother our fears, our aspirations, our hopes with the Epicureans who say, "Eat, drink; yes, eat, drink and make merry; for tomorrow we die." Multitudes strive to drown their hopes, to drown their aspirations in the cup of pleasure and riot. Thus many turn away from Jesus of Nazareth and the congregation of the righteous for a diet of husks and sawdust. They turn to the devil's slop trough, away from God's picnic table.

We Dare Not Turn to Sensual Pleasure

Shall we turn from Christ to worldliness? If we want to cheat ourselves, yes. If we want to cut

our own throats, yes. If we want to burglarize our own lives, yes. If we want to be the Jesse James of our own life's highway, yes. If we want to weave a shroud for our souls instead of the garment of eternal life, yes. But if we want eternal life we shall not with the worldling be guilty of letting our empty buckets down into empty wells and growing weary with drawing nothing up.

Materialism Will Not Answer Man's Need

Shall we turn to materialism instead of to Jesus? God forbid! Materialism says that we came up from the lower order. To quote one of the writers who is very materialistic: "We have all come up the long ladder from the invertebrate world." This is what he says, but I did not come that way. "This does not mean," says he, "that man has descended from the monkey. It means, as Sir Oliver Lodge puts it in his catechism, that monkey and man, like dog and jack or like horse and bear, like boar and snake, have a common father." The materialist says—and he says it rather aggravatingly that there is no future in store; that when a man dies he is dead, dead for sure, dead as the nails in his coffin lid; that there is no divine Christ, no inspired revelation, no Heaven, no future life, no spiritual reality whatever; that the gray substance of the brain is phosphorus; that thought is atomic friction; that life is nitrous oxide; that God is false; and that what we call being born again, the religious experience, is a sentimental seance. The materialist says that the whole Christian fabric rests upon a piece of traditional superstition, and we are soon to witness its complete and crushing collapse. If we go to materialism for what our lives must have to make us heroes for God, we go to a hen nest for wool, we go to the ice house for warmth, we go to dirt for diamonds, we go to sewerage for food, we go to the ocean in a paper boat! Materialism does not cross the ocean. It takes men part of the way and dumps them into the deep. Materialism, with all its evolutionary nonsense, is an ocean liner condemned and bound for the bottom.

I travel a great deal. I did not ride on a train until I was nineteen years old. I rode bucking mules up to that time! I was raised so far in the country my breath almost smelled like cordwood when I was twenty-one years of age! But I made up my mind that when I became of age I was going to travel some. And I think I have kept my promise. But sometimes when I travel I like to sit silently and not talk to anybody.

One day I was going from Memphis to Harrisburg and I determined that I would have no conversation with anybody if I could possibly help it. I got on that beautiful train from St. Louis to Harrisburg. After a while there came a man and sat down beside me. He was not dressed like I was. Now I am not criticizing the way anybody dresses. That is his business. If a woman has one of these little hats that just has to be sat down on three times and it is in perfect style, that is her business. If she wants to wear one of these things that looks as if she is just idling her motor, ready to take off, that is her business. If a man wants to go into his collar forward while I back into mine, that is his business. I am not criticizing anybody's dress, nor any denomination. But this man who came and sat down by me had gone into his collar forward and I had gone into mine backward. So there we sat. We rode along. After a while he said, "How do you do?"

I said, "How d' y' do?"

We rode about another fifty miles and he said, "What are you?"

I said, "I'm a priest."

He said, "Well, you are not dressed like a priest."

I said, "No, clothes do not make a preacher. Benedict Arnold had on a uniform when he betrayed his country." Then I said, "And I'm a king, too."

He looked at me pop-eyed, and his Adam's apple began to bounce up and down like a bubble in a steam gauge as though he thought I was one of these coerced abdicator of Europe. He said, "Where do you get that stuff?"

I picked up my little Testament, turned over to the first chapter of

Revelation, put my finger on the verse that says: "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever," and held it up to him. I want you to notice now what he said. It is rather significant. He said, "Oh, I see! You are a Baptist preacher, and I guess you are one of these kiver-to-kiver preachers."

I said, "Well, if that means believing the Bible to be the inspired, the infallible, the inerrant Word of God without any taint or mixture of error, inexhaustive in adequacy, inspired in totality, personal in application, regenerative in power, I am a kiver-to-kiver preacher."

Then he said, "Well—I—you look intelligent," with emphasis on the look. I wish I could have said the same thing about him!

I said, "Thank you." That was about the only "thank you" I said, though.

He said, "You look intelligent, but really do you believe that thing in the Bible about God putting Adam to sleep and cutting a hole in him and taking a rib out and making a woman?"

I said, "Of course I believe it. And I believe something else. Sir James Simpson who put chloroform in the world, put it into the world with all its beneficence and merciful alleviation of pain because he read about it in the book of Genesis. He was working with sick people and when he would try to perform an operation on them, they would shriek as people shrieked on torture racks when they were pulled apart limb by limb. He rushed out of the operating room where the sick people were one day and said, 'I can't stand it! I can't stand it!' That night he read in that second chapter of Genesis how God put Adam into a deep sleep, performed an operation, sewed the hole up and made woman." I said, "Yes, I believe it."

Then we crossed swords about this thing of evolution. We had it up and down. I asked him a question that I have been trying to get an answer to for thirty-five years. During that time I have not gotten a telegram. I have not gotten a cablegram, not a phone message, nor a letter, nor a card, nor an answer face to face from anybody—college professor or anybody else. And I have been asking the question for the last thirty-five years: "On the basis of evolution tell me why it is that everything born in this world has its own clothes except a human baby." I said, "Answer that on your theory of evolution."

A little old chicken hops out of its shell and says, "Good morning," and then goes off saying, "Chick, chick, chick." It is in perfect style.

A little old kitten has its soft clothes. A little old pig has its new, shiny bristles. A little old pup has its nice, beautiful hair. The cub of the bear has its fur. Everything that is born has its own clothes except a human baby.

I said, "Now on your theory of evolution as you believe in it, tell me why it is."

He stuttered around and got mad. He never could answer it, and nobody ever can answer it on the theory of evolution. But I can answer it from God's Book. Why is it? God made Adam and Eve in His own image. This Book tells us in the 104th Psalms that God clothed Himself in Garments

of light. He clothed Adam and Eve in garments of light and when they sinned they lost their garments of light. They were naked and ashamed. God had to clothe them. And since that time every human baby that is born has to be clothed.

I said to him, "Yes, I am a king. I do not dress like one. I do not live in a palace and I do not have a retinue of servants; but I am a king. And I am a priest." And I am. Brother, that is one Baptist doctrine that everybody ought to get, the doctrine that every believer is a priest unto God. I do not have to have anybody go to God for me. I can go myself!

When he got off the train at Pittsburgh, I was rather sorry for Pittsburgh. Oh, he was angry! And I made him a little bit more angry. I said, "You are a funny man."

He said, "Funny how?"

I said, "Do you know what you have done right here on this train? You have gagged on a rib and turned right around and swallowed a live monkey, head, hair, tail and all! And you call that scholarship!"

That is materialism with its evolution, with its nonsense. Shall we turn to that instead of to Christ Jesus who said, "As many as received him, to them gave he power to become the sons of God [not the descendants of monkeys, but the sons of God], even to them that believe on his name?"

I dare all the evolutionists in the world to explain the musical scale on the theory of evolution. When did it start? When did everybody evolve from a fish's tail on up until a monkey lost his tail? Where did music start in there? I challenge all the evolutionists on earth to explain the color scheme of the world on their theory of evolution. It is a piece of nonsense. When I hear these people talking about that, it makes me think of a little girl I heard about one time. Her little baby brother was born, and when he was about two or three days old they gently put him in her arms and said, "Honey, how do you like your little brother?" She said, "I like him all right except his head is loose." I like these evolutionists all right except, it seems, their heads are loose!

Infidelity Would Only Mock Us

I want to ask you something else. Shall we turn away from Jesus to infidelity? I wonder if anybody would be foolish enough to say that we ought to turn away from Jesus to infidelity. I grant you that sometimes there are difficulties, for some minds, to believe. I would not belie or belittle those who find difficulties in belief. But the difficulties of unbelief are mountainous. You say, "It is a hard thing to accept the Genesis story that God made the world and made man and made woman like he made them." But it is much harder to accept the fable that the world made God, isn't it? Which do you find it more difficult to believe: "In the beginning God created" or, "In the beginning heaven and earth created themselves and then created man and then went on to create God?" If the latter were true, it would be a tax exorbitant on faith, wouldn't it? The difficulties of explaining the world without God are so much greater than the difficulties of explaining the world with God.

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"To Whom Shall We Go?"

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God. That men should live after death is not so strange as that He should have lived before death. To wake up in another world could hardly be less wonderful than to have waked up in this world.

Shall we go to that unbelief that throws doubt upon a future state and promises annihilation of the soul of man with all of its high aspirations, with all boundless capacities, with all its possibilities of everlasting life, possibilities of joy and service? Shall we turn to that darkness that says everything is born of nothing, the darkness that laughs at the hopes of the Christian, spurns the promises held out by Christ, makes light of prayer, professes to sport with death, judgment and the future world? God forbid! We shall not turn to infidelity but to Christ Jesus. The infidel says that everything came by fortuitous concourse of atoms. You had just as well tell me that you can drop a penny and a safety pin in a garbage can and a Packard car will come, running out as to tell me that. There has to be a designer behind all designs. There is a tailor behind this suit I have on. There is a watchmaker behind my watch lying over here behind the chair. There is an architect behind this building. There is a Creator behind all creation. There is a lawmaker behind all law. And I shall not turn away from Jesus and what He teaches and the joys He guarantees and the home in Heaven he promises to infidelity. I shall not!

I remember some years ago I got quite a thrill out of hearing about Bob Ingersoll going over the country lecturing on "The Mistakes of Moses," and some people paying five dollars a seat to hear his lecture on that subject. I do not have much money, but I would give a hundred dollars if I could hear Moses on the mistakes of Ingersoll.

One night, people tell us, Ingersoll was lecturing and he said, "The man who invented the gas jet did more for humanity than the Christ you call the Light of the World." He had just been defeated in the race for governorship of Illinois because the movement started by the Sunday School folks of Illinois kept him out of the governor's chair. He said, "What good has Christ ever done? Tell me! Speak if you know!" Nobody spoke; and he kept on saying, "Tell me!"

Presently a little grandmotherish woman away back at the back said, "Mr. Ingersoll?"

"Yes, madam."

"I can tell you one thing He did."

"What?"

"He kept you from being governor of Illinois!"

To whom shall we go? Never to infidelity. Nor shall we turn to Mohammedanism; not to any philosophy, not to Buddhism, not to Confucianism, not to any other "ism" that ought to become a "wasism," but to Jesus. He has the words of eternal life.

Science Cannot Satisfy

Shall we go to science? I rejoice a great deal in the achievements of science. One reason I love science so is because it strengthens my faith in the miracles of Jesus if it needs to be strengthened. You do not explain a miracle; you accept a miracle. I had an argument with a college teacher a year or two ago. He said, "How else can you explain a miracle?" I said, "It is not our business to explain a miracle; we accept a miracle!" You cannot explain a miracle. The fundamental postulate of all rational thinking is the fact of God. Accept that and nothing else ought to trouble you. I do not have any trouble believing that Balaam's ass talked. I have had people ask me, "Do you really believe Balaam's ass talked?" Of course she did. Being the female of the species, she had the advantage to start with! I do not have any trouble believing that when I go to my house tonight I can touch a little spring and start a wax disc whirling and make a dead man sing, a man who has been dead twenty odd years and buried on the other side of the ocean. If man can compress a Caruso into the microscopic point of a needle and imprison Sousa's

brass band in a wax disc and run them out through the point of a needle, every one of them playing an instrument after they had been dead fifty years, in God's name, can't God Almighty make a flopped, watery-eyed donkey talk?

Science has done some wonderful things. It has made it so I could never doubt, if I wanted to, that Elisha put a handful of meal into a bit of pottage and sweetened it. The young preachers in the seminary went in to the country to get some cucumbers. They did not know cucumbers from gourds. Talk about a country boy being green in the city—the greenest thing you ever saw is a city boy in the country! They got those gourds and chopped them up and made them some pottage. When they put it in their mouths they began to draw up and they said, "There is death in the pot! There is death in the pot!" Elisha got a handful of meal, put it in and sweetened the pottage and ate it. I do not have any trouble believing that when I remember people are taking old cast out coal tar and coke and getting a substance out of it five hundred times sweeter than honey. If you want to call your wife or sweetheart something sweet, call her coke. Do not call her honey. Do not call her sugar. Call her coal tar and you will really have something—something five hundred times sweeter than sugar!

I started the other night to tell you about my ALNICO magnet. I have it in my desk. It is about the size of my watch. I took it down to one of the clubs in Memphis when I made an address to

them not so long ago. I knew there were few fellows in there who were critical of the miracles of Jesus as being facts, etc. So I thought I would jar the old guys a bit. I said to the man next to me, "How heavy do you think this bar of steel is?"

He said, "About seven pounds."

I said, "How big is this magnet?"

He said, "About as big as your watch."

I said, "Now, gentlemen, here is an ALNICO magnet made out of three metals: aluminum, nickel, cobalt. Aluminum by itself is non-magnetic. Nickel by itself is non-magnetic. Cobalt by itself is non-magnetic. But unite them and it makes the greatest magnet in the world. There is a miracle." And it is. From the chemical laboratory, a miracle; three non-magnetic metals making the strongest magnet in the world, called the ALNICO magnet from two letters of each word: Aluminum, nickel, and cobalt. The men in the foundries will tell you how they take seven-tenths of one per cent chromium and add it to low-carbon steel and increase the tensile strength from 55,000 pounds to the square inch to 100,000 pounds to the square inch. When man can do that, why should I doubt any of the miracles in the Bible?

When I come to the wonders of science and the achievements of science, I also have sense enough to recognize the limitations of science, the impotence of science, when it comes to things that human hearts need most achingly, that human lives need most dreadfully. Science can tell me how far this earth is from the sun, but science cannot tell me how far God Almighty takes my sins

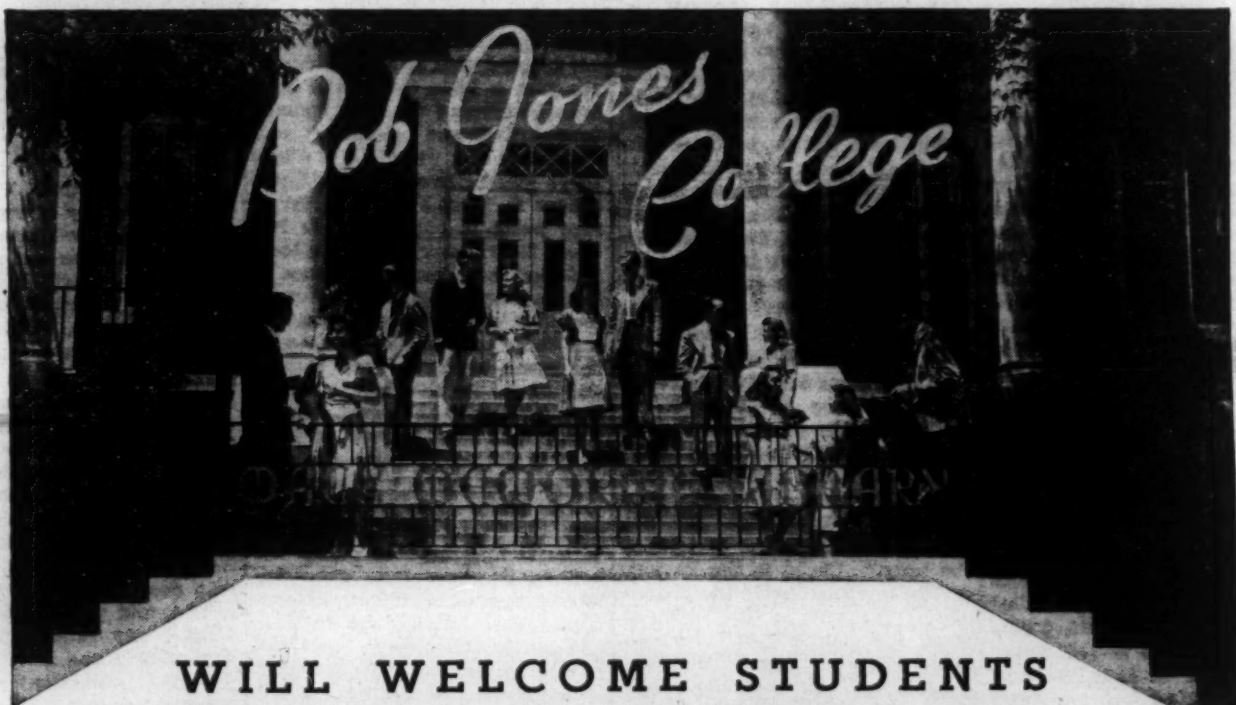
away from me when I put my trust in Jesus Christ who shed His blood on the cross for me. Science can present to me wonderful chemicals that take stains off, but science cannot give me anything that will sweeten the little hand which all the perfumes of Arabia could not sweeten. Science can talk to me about the graves of once living creatures and the fossiliferous rocks, but science cannot tell me a thing about the resurrection from the dead. Science can tell me how you can blow a city to atoms with an atomic bomb, but science cannot tell me how to bind up the broken heart of a mother with a dead baby in her lap.

We Must Go to Jesus!

That is my message in part, and if I finished it I would be talking another half hour. I am not going to talk another half hour. But I want to say this: To whom shall we go with all the questions we have to ask and for all the answers which we need? To whom shall we go with the problems of the family, with the problems of the employer, the problems of the employed, the problem of wealth, the problem of poverty? Jesus has the final word to say about all these things. Some day we shall need to take time to ascertain what He really said about it. Hearts hurt and souls are stabbed and courage is crushed—what a company we are, with our cries articulate and inarticulate. Some have made journeys to fresh mounds out yonder in the cemetery where sleep the newly dead. To whom shall we go but to Him who stood by an empty sepulcher in the olden days? I speak not of the hereafter when I say that we have to go to somebody, but I

speak of the here and now in this life when I say that we human beings have to go to somebody. Man's soul must go somewhere out of itself for living water and satisfying bread. Christ alone is the fountain of living water. He alone is the bread of life. He alone is Heaven's bread for earth's hunger. Heaven's water for earth's thirst. Heaven's light for earth's darkness. Heaven's hope for earth's despair. Heaven's dress for earth's nakedness. Heaven's gain for earth's loss. Heaven's gladness for earth's grief. Heaven's justification for earth's condemnation. Heaven's salvation for earth's damnation. Heaven's life for earth's death. To whom shall we go if we turn away from Him and the life He promises and the joy he guarantees and the companionship He assures us of? To whom shall we go?

Without Christ men are like children crying in the night, and with no language but a cry. To whom shall we go when in the light of the great white throne we discover that water alone cannot cleanse the souls that are red with sin? To whom shall we go when one by one the trusted lights die out in the sky and when in the darkness of the night no stars are visible? To whom shall we go when the winds and storms lash our boat? To whom shall we go when we hear the breakers and waves thundering on an unknown shore? To whom shall we go in the loneliness of old age? To whom in the pains of mortal sickness? To whom in the hour of death? To whom in the day of accounting when our souls face the judgment of the great white throne? To whom shall we go if we go not to Jesus?



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Father, Mother, Home and Heaven

(Continued from Page 1)

we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there
Which, seek through the world, is not met with elsewhere.

Home, home, sweet, sweet home.
Be it ever so humble
There's no place like home.

Home is a blessing of God. This is a matter of sentiment, but it is not wrong to be sentimental. A man would be rather a fool who does not have any sentiment clustered around the name of mother or wife or baby. Oh the dimpled hands of babies and the love-light in the eyes of a good wife, and the comforts of home and the joy of the family altar! Why, if you are not interested in that kind of thing, I do not think much of either your humanity or your religion. And so I come tonight to preach on the home.

I. A Christian Home Must Start With a Man

Now, first of all, in a Bible kind of home you need to begin with a man. I am not sacreligious and I do not have the cart before the horse: I'm beginning where the Bible begins. I wouldn't take one word from all the eulogy that goes properly to a good mother. I had a lovely mother. Oh, the memory of her! And she went to be with her Lord before I was six years old. Every memory of her is a benediction. I remember that my mother taught me about the Lord. I remember when she used to get the hymn book down in the little home a preacher's home that was too poor to have a cottage organ; and how she sang the songs. She sang, "In the Sweet Bye and Bye," and "No, I.O.C.E.," and "Turned Away From the Beautiful Gate," and other songs that I remember when I was four years old or so. I remember that my mother, when I told a lie when I was five years old, told me how God hated a lie. And I think I became an accountable sinner that day. I remember when my mother was on her deathbed and had us come to tell her good-bye and to promise to meet her in Heaven, and had my cousin sing, "How firm a foundation, ye saints of the Lord." She clasped her thin, frail hands and rejoiced, and then she said, "I can see Jesus and my baby now," and she smiled and fell asleep. Her thin, transparent hands were folded across her breast and a long braid of black hair lay on her pillow. I remember that scene well though I was only a five-year-old boy. I say every memory of my mother I devoutly thank God for. I do thank God for my mother, but mind you now, though we have a Mother's Day and write verses to mother, that is all well and good, but God intended that a Bible home start with a Bible-kind of a man. That is right.

Joshua said, "As for me and my house, we will serve the Lord. I'll do my part and see that the rest of them do." You see, God intended a man to lead the home for God. Always that is God's plan. God has good work for mother, but every preacher here has experiences by the score he could call to mind now, of godly women, heartbroken women, who stumble along the best they can with handicaps that are unsurmountable because they have husbands who are ungodly. They cannot make their home all it ought to be because they do not have the leadership of a Christian man in the home. I say God's plan is for a man to lead in the home.

Joshua said, "All right, Lord, I will do it. I will decide for myself and my family." I say, "Wait a minute, Joshua, wait a minute. You have grown sons, sons who are married, and grandchildren and most likely great-grandchildren." (I remind you that Joshua was the next to the oldest man in the nation at this time.) I say, "Old fellow, aren't you getting a

little quick on the trigger? How do you know you can speak for your boys and your daughters and your grandchildren? How do you know you can speak for all your servants? What about your wife? Doesn't she have a mind of her own?"

And Joshua turns to me with the cold glance with which he had subdued the whole land as the major general of the army for these years past and says to me, "Never mind, John, I'll attend to my family: my wife, my sons, my daughters, my servants. 'As for me and my house, we will serve the Lord.' I'll take responsibility for my house."

That is God's way, God's plan: a man at the head. Did you know a man is 'somebody come'? Did you know that? Did you know a man is somebody come?

In the first place, man is in the image of God the Father to his children.

A man is almost a worshipful being to his children and, I say it reverently, he ought to be. For when Jesus would think, "How can I tell the converts—those who have been saved by the blood, those who love Me, those I want to be formed in My image—how can I tell them to pray to God and how shall they feel toward Him?" He said, "When you pray, say, Our Father." He said "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psa. 103:13). He said in the eighth chapter of Romans that "ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). God said, "I will be a Father to My people. I will be a Father to those who are saved." And every father should then remember, "I am the image of God to my children. I'm Somebody in my home. I represent Almighty God." Man is the deputy of God Almighty in the home in a very peculiar sense.

And that is not all. Man to his wife represents Christ.

In Ephesians 5:22-24, the Scripture says wives are to be in subjection to their own husbands "as unto the Lord"; that is, as if he were Jesus Christ, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Christ is the Saviour of His mystical body, the church and is the head of His mystical body, the church. And I speak now softly—I tread on holy ground, now—I do not understand it all, but God seems here to imply and teach that a husband is to his wife, in some sense like Christ is to the church, the head of it; and that like Christ is the Saviour, Provider and Protector for the body, the church, so the husband is to the wife the physical provider and protector for his own wife. You see, every man who has a home represents Jesus Christ to his wife. That is one reason why that a woman is commanded to be in subjection to her husband. Here is the plain Word—it sounds shocking and seems as if it almost goes so far to expect this kind of an attitude toward a poor, frail, sinning, mortal man on the part of the wife—but the Scripture says, "Wives be in subjection to your husbands, as unto the Lord," as if he were Christ the Lord, because the husband is to the wife an image and a reminder and in some sense a deputy of Jesus Christ. I will say it again: Man is somebody!

No man here ever has a right to be married and take holy vows if he does not say, "By God's grace I will walk straight and be God's deputy, God's man; I'll be in the image of Christ the best I can in my home." Weak and frail as we are, a man must mean that, or he wickedly takes vows that he cannot well mean, if he does not mean to represent Christ in the home. So you see a man is somebody! That is right. No man ever has a right to have a home

and to bring little children into this world unless he is to be to them in some measure like God, for as the little child looks up and says, "Father," so we are to look up to our heavenly Father, God, and call Him, "Father." A man is somebody!

I want you to see this truth which God makes clear in the Scripture, that a man is head of the home and the key to the success of home life.

And a man should say, "If my marriage goes on the rocks, I am to blame." I know there are two sides to every question, but when it comes to responsibility for the home, the big side is the man's side. That is right. The big side is the man's side. I have found up and down this land many times a woman is a Christian and couldn't win her husband. What preacher is there here who has found a case—just a few, and that very few and late in life—what preacher here has found a case where a godly husband, living right, taking his responsibility, could not win his wife? God intended men should take the lead and responsibility and the principal burden in the home for Christ. Joshua said, "I'll take it, Lord. As for me and my house, we will serve the Lord." God wants some good men to lead in the home, to be God's deputies, to have godly homes. So Joshua said, "I'll take that burden." I hope many men here tonight will say, "If Joshua ought to say it, I ought to say it. If he ought to do it, I ought to do it. If he did it, I will try." That's right.

And it goes farther than that. Man is to be an example to his whole family.

You know there has been a wicked, hellish, ungodly, satanic teaching that by nature men are not as good, that by nature women are just a little better and they are a little more naturally inclined toward God and morality and sweetness and purity of life. Don't you believe it! Don't you believe it. Not a word of Scripture bears it out and it is not true. Nearly every kind of a tomfool idea that ever got credence in this country was started by some preacher, and I heard a preacher say that there was not a man in the world who was good enough and fit to be the husband of a nice, pure, good and sweet woman. I say that is a lie out of Hell. That is not so. I know men who are as good in the way they talk and in the way they live and the way they pray and in their devotion to God and their purity and holiness as any woman. There are lots of men who are just as concerned about purity and holiness and just as blameless in heart and life as any woman is. No, sir, that is not true. Not a line in the Bible indicates that by nature a man shouldn't be required to be as godly as any woman, as pure in his mind as any woman, as loving and kindly as any woman. There are stronger qualities a man must necessarily carry. There are feminine attributes and there are masculine attributes, but I will tell you frankly that a feminine attribute is not holiness and purity are not feminine attributes any more than they are naturally the attributes of a man. God intended that man should set the example, lead the pace. If you are a man who says, "Well, you know, I'm a man; therefore, it is all right for me to drink and not all right for my wife to drink," you are a hypocrite and you are serving the devil. Not only is the double standard in morals wrong, but I tell you it is unworkable. We thought that we would have two standards: one for the women and one for the men. We said, "You women, stay on a pedestal. You are the pure ones now and you must uphold civilization." And the women said, "It's lonesome up here; we'll come down where you men are." There was a time when if there were young men who went to the dogs, young men who went cut into the sins of sex and lewdness, they went to the red light district and only a very few women in town were ever led into sex sin. But that day is gone! If a man these days commits adul-

tery, he does it with another woman in the same strata of life he lives in; a boy goes with the high school girl in his own class, the kind he is going to marry, and leads her into sin. And I warn you now that you cannot properly set one standard for men in morality and another for women. The Bible does not do anything like that, and God will put up with none of it. Every man is commanded to live as clean and pure as he expects his wife to live and his own children to live. That is God's plan.

When God sent the first little baby girl into my house, I held her in my hands and thought, "Oh, God, how I have to watch my step! I must lead this little soul for eternity and God." And I set out then, I feel it now as I felt it then, I must live like I want my girls to live. That is right. And God is my witness, I try to do it.

All right, a man must be an example then. Some man here tonight smokes cigarettes and yet thinks it surely would be bad for a woman to smoke. I do, too. I think it is a terrible thing for a woman to smoke cigarettes. It seems to me that if a woman smokes cigarettes, she just cannot be a gentleman about it. I ride on the trains and the planes and the men sometimes try to protect other people, and in a hotel elevator and otherwise, but if a woman is going to smoke cigarettes, she kind of blows it in your face and then she seems to say, figuratively speaking, "Now, what are you going to do about it?" I say, I think it is bad for a woman to smoke cigarettes. I do not like it at all. I do not like it! Mr. Sheriff, how would you like every time you kissed your wife, to smell a Camel? How would you like that? Well, I would not like it either and I am not going to. I am not going to have any woman at my table, serving my meals and managing my household, smoking cigarettes. I am not going to have any of my daughters living at my house and smoking cigarettes. I am not going to do it. I despise it! I think it is terrible! I think it is nearly as bad for a man. But no worse! Certainly, no worse!

Listen to me, any man who has one standard for himself in moral matters and religious matters, and has a higher standard for his wife, is a hypocrite. He does not live like he talks. He does not mean business. If you are a man here who does not want your little girls to smoke, a man here who does not want your boys to smoke, and you do it, you mark what I say (and if you do not believe it, I can see prove it in private conversation) you are not sincere, you are not honest, you do not live like you talk. I say it again, you are a hypocrite. Your children may love you, they do not respect you. They will not respect you; no, they will not. Listen to me. God said He wants man to lead the way, and Joshua said, "I'll do it, Lord. As for me and my house, we will serve the Lord. I'll serve the Lord, then I'll see that my wife does; I'll see that my children do; I'll see that my servants do; but I will serve the Lord first. As for me and my house, we will serve the Lord."

God wants it that way. Who should be the one to lead out in the matter of the worship in the home, in seeing that the family goes to church, to see that the tithes and offerings are given? Who should lead out to see that the discipline is godly and scriptural in the home? Who should lead out to see that the family understands the Bible, loves it, follows it? Why, to be sure, the husband and father should!

All over the country women want to know the answer to Bible questions, and they want to know the meaning of the seven heads and the ten horns on the beast in Daniel and in Revelation, and they want to know whether the Antichrist will be a Jew or whether he will be a Gentile, and many other things. The Scriptures foresaw that we poor preachers would be in a predicament. If I can help any-

body out of real trouble, all right, I'd like to do that; but the Bible said, "You women quit raising trouble in the churches and if you want to know something, you wait until you get home and ask your own husband." That is right. First Corinthians 14, verses 34 and 35. I'm not joking! I do not want you to laugh at that. I mean what I am saying. God intended every husband and father to know more Bible than his wife and children. Any man who does not has slacked; he has shirked; he has quit on God. He is not fit to be the deputy and the high priest of his home. God intends every man to lead the way in godliness and in Bible knowledge and in a godly example. That is God's plan.

Joshua said, "I'll do it, Lord; by your grace, I'll do it and I'll see that my family follows me then. As for me and my house, we will serve the Lord." Oh, God give us the right kind of men for that.

Let me tell you how this truth won an infidel.

I was in revival services in the little town of Duke, Oklahoma, a good many years ago. One pastor was concerned and he enlisted another. So we built a tabernacle, put on a roof and put tent curtains all around and put in four big coal stoves in midwinter and heated it up and, my, the people came! The tabernacle held twice as many as all the population of the town. It took many from the county to fill it, but they did, night after night, and we had a blessed time. One night a man came in rather shyly. He looked a little like a Baptist deacon or a Methodist steward or a Presbyterian elder. His hair was slicked down and his face was scrubbed so it shone so red and fine, and he was all neatly dressed. He and his wife came in back yonder, looked around rather timidly and sat down next to the door. And that night he liked it pretty well because I was bearing down on church members. So the next night he came halfway down the aisle and sat there and that night he chuckled a good deal at some things and looked serious at others and he liked it, so he came the next night. Right down to the front and to the second seat he came and sat there. It happened that night that I was preaching on a Christian home and I got very much interested and was not tied down to these microphones—excuse me, I am glad to have them but they kind of hinder my style—so I got down and

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Father, Mother, Home and Heaven

(Continued from Page 4)

stood on the front seat and preached and I said, "Any man who leaves it to his wife to do the praying, leaves it to his wife to take the children to Sunday school, leaves it to his wife to have prayer at the table, leaves to his wife all the devotions and the godliness and trying to keep the children out of Hell; anybody who does that, I say, is a slacker and a shirker and a quitter, and he isn't fit to have a good home." And this man that I supposed was a Baptist deacon or a Methodist steward down there, sat looking up at me open mouthed and with an innocent gaze, I looked down at him and I thought, I'll prove it by this supposed deacon or steward. I said, "Isn't that so, brother? Isn't that so? Any man who leaves it to his wife to take the children to Sunday school, leaves it to his wife to whip them and make them mind, leaves it to his wife to teach them Bible verses and try to win them to Christ, leaves it to his wife to have thanks at the table, is a shirker and a slacker and a quitter and hasn't any right to have a home. Isn't that right, friend?"

And he said, "Oh, ah, uh—"

I said, "Come on, isn't that true?"

He said, "I—I—I guess so."

I said, "You don't guess anything about it. You know that is so, don't you?"

And he said, "Yes, I know so." I went on with the service. That night after the service was over and we had some people saved, the Methodist pastor came to me wringing his hands. "Oh, Brother Rice," he said. (I know I am a plague to preachers, God forgive me, I love them. I don't know why, but they are always afraid I am going to overturn the apple cart some way.) This good man said, "Brother Rice, you ruined it tonight. You just ruined it."

I said, "Ruined what?"

And he said, "You know, that man up there on the front seat is an infidel. He has never been to hear any preacher in this town over twice and here he has been here the third night in succession and you get down there and point your finger in his face and publicly embarrass him."

I said, "I thought maybe he was a church leader. He was so interested and dressed up so nice and his hair was all slicked down."

"No, he is an old infidel and goes up and down the country talking against the Bible and God and never comes to hear us preachers and never comes to revival services. Here he has come the third time in succession and now he is gone and will never come back."

I said, "I don't care. He admitted I was right. I got him where the wool was short that time. I shot him with both barrels one time, if I never get another whack at him."

But you know, the next night he came back. He came back the next night and looked in the door. Nobody hit him with anything, so he walked in. He hesitated about the seats back there and then finally got his wife by the arm and just yanked her on down and came right down to that second seat again, and so he sat there. That was Saturday night. I do not know what I preached on that night, but again when I gave the invitation and asked people to come to Christ I stepped down on the front seat. There he was in front of me as I stood there and I leaned over and I said, "Listen, you didn't hold your hand as a Christian."

And he said, "No, I'm not."

"Well," I said, "aren't you sick and tired of this business? Your hair is gray. You have no business going on without God. Aren't you sick and tired of your sins and going on without God?"

He said, "Preacher, to tell the truth, I am."

And I said, "Why don't you tell

it to the Lord and let Him save you?"

He said, "If I knew He would take me, I would do it in a minute."

"Well," I said, "He sure will. Let me show you what He said." I showed him some Scriptures. The song leader was going on with the singing and the people were singing during the invitation, but I stopped and talked with this man. I said, "What about it now?"

He said, "If I knew—"

I said, "Don't say that any more. If you want Jesus, He wants you. He will have you. Will you take Him?"

He said, "Well if He will take me, I will."

And I said, "Give me your hand on it." And he did. This was done privately between him and me and nobody else knew and the song went on. I said, "All right, you trust Him? Do you believe He saves you?"

"Yes, sir," he said, "I do."

"Well," I said, "what about coming out here now and letting this crowd know that you have turned your back on your sin and have trusted Christ to save you? What about that?"

"Preacher," he said, "listen. Would it be all right if I didn't tell anybody about this until tomorrow? For twenty years my wife has been getting up Sunday morning and waking up the children and getting them ready and trying to get them off to church while I sat around and run down the preachers and read the Sunday papers, and didn't help a bit. I've been doing that for twenty years. Listen, Preacher, wouldn't it be all right if I didn't tell anybody, didn't say a word, but just tomorrow morning get up with my family and go up to the First Christian church where my wife has been going all these years and praying for me, and there claim Him openly? What do you think about that?"

I never told anybody in my life before or since that it would be all right to wait, but I told him it would be all right to wait until the next day to make his confession.

So the next morning he got out or bed and said, "Hey, boys, roll out. Everybody's going to church today." What in the world has happened to the old man? Everybody got ready that day to go to church. He fixed himself up fine and they all went. His wife was all tremulous, thinking it too good to be true. The children were all wondering. They all went to church. That morning he made an open confession of Christ as Saviour and since he went to the First Christian church, they got him baptized before dinner! I do not mind if they did. That night he came down to the tabernacle and said to me, "You know, Brother Rice, I never was as much of an infidel as I thought I was."

Listen to me now. Any man who does not take the Lord has no right to marry, has no right to a home, no right to a wife and children. It is wrong, it is sinful and weak, it is not man's part unless you say, "I'm going to take the leadership for God in my home." That is right. That is the reason the Lord said, "Likewise, ye husbands, dwell with them according to knowledge, giving honor to the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." God help you men to be Joshua's tonight and take Joshua's vow and set out to lead your families to God. A man is somebody come if he follows God's plan. I hope you will.

The Wife to Be Ruled by Husband

What about the wife and mother? I cannot take much time for that just now. But I will read in Genesis 3:16. Here is a simple Scripture. May God speak to our hearts. When God is talking to parents and children about their

duties to God, He speaks to parents first, but when He is talking to parents and to children about their duties to each other, He says, "Children, obey your parents in the Lord: for this is right... And, ye fathers, provoke not your children to wrath" (Eph. 6:1, 4). If He speaks to masters and servants about their duties to each other, He says first, "Servants—" and then "Ye masters" (Eph. 6:5, 9). If it is between rulers and citizens about their duty to God, it is the ruler first, but if it is their duty to each other, it is first to the one who is subject and then to the one who rules. If it is to husband and wife and their duty to God, it is the man first; like Joshua said, "I'll serve the Lord, and my family." But if it is duty to each other, it is wives' first and then it is husbands. So it is in this case here. Genesis 3:16 says: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." "Thy husband shall rule over thee." There it is in the Bible. Somebody says, "I don't want anybody ruling over me." Well, you are not alone. Who does? Nobody does. That is right. You know, here I have been in Chicago many times and they haven't made me mayor yet. What a pity! Well, everybody cannot be mayor. Somebody has to be the rest of us, you know, to pay the bills. So it is in every church. You cannot have everybody pastor. So it is in every home. You cannot have everybody the head. That is right. And God says that a wife is to be subject to her husband and her husband is to rule over her. That is God's plan. Here it is—as soon as sin came in they had to have authority, as soon as sin came in they had to have somebody to obey, somebody to be subject to; so wives, this Scripture says your husbands are to rule over you. That is God's plan.

Well, you say, that is in the Old Testament. Yes, I know. The same God wrote the Old Testament as wrote the New, but I will read you in the New Testament, if you want it. In Ephesians, chapter 5, I turn and read to you, beginning with verse 22, and may God speak to our hearts on it: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." In what? "In everything!" You say, "My, my, why I'm afraid that would lead a person into sin." No, do not be afraid of the Bible. You say, "Don't you think every wife ought to put God first?" Yes, that is right. But duties do not conflict. If the Bible says it, just take it. It will turn out all right. It will not lead you against what God says. You can trust it.

Somebody says, "Brother Rice, my husband is not even a Christian; my husband isn't even saved." Yes, I know. The Lord knew all about that, so He wrote in a verse, especially for you, too. Over in I Peter 3:1-2 we read, "Likewise, ye wives, be in subjection to your own husband (aren't you glad not to somebody else's husband, just the one you picked out yourself); that, if any obey not the word, they also may without the word be won by the conversation of the wives (let us say godly living or the habit of life of the wife); While they behold your chaste conversation coupled with fear."

But you say, "Brother Rice, I am a much better Christian than my husband." Well, fine, then there ought to be no trouble at all for you to do what God says about this. If you are a good Christian, you go ahead and do what God says.

Listen to me, Christian women! How do you expect to have the favor of God? How do you expect to get your prayers answered? In the same chapter the Scripture continues, in verse 7, "that your prayers be not hindered." You say, "Well, I do not

want to obey my husband." You wait until your baby is dying and you try to pray and nobody will hear you. You wait until your boy is overseas and missing in action and you cannot hear any news and you try to pray and God stuffs cotton in His ears and will not hear you. Hear me now, we had better come back to God's plan for the home. That is God's plan: wives subject to your husbands. "Well," you say, "Brother Rice, that would be a miserable existence." Do you believe that obedience to the law, that obedience to authorities is a miserable existence? No, no, it is the lawless one who is miserable. Now let us say, "I am going to do what God said." If you are going to be a Christian, then say, "I will be happy to do what God said." He can turn it out right if you act in faith. If you trust in Him, He will do it. He said He would.

Godly Discipline in the Home

Now, let us see what the Bible says about discipline. Let me say to my preacher brethren, I know I am a very poor and awkward hand at revivals. I do not know the tricks of it some way, I do not know any shortcuts, I do not know any way to "whoop it up" and "whoop it up" and have a revival without any penitence and without any heart-searching and without any holy vows and without God's people being humbled and seeking God's face. I do not want any shortcuts, I do not want any easy way—I want the old-fashioned Bible way. And listen to me now, if you hear me tonight like you ought to, it will be easier to have a revival twenty years from now. May God give us hearts now to do right about this.

So let us see about discipline in the home. There is no discipline much anywhere these days, but turn to Proverbs, chapter 13, and where we will begin. There is much about it in the Bible, even in the New Testament. But let me read a few verses here. Proverbs 13, verse 24, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Somebody says, "I just love my boy too much to whip him." No you do not. You love your ease. You have no conscience, no integrity, no character, no convictions. You want your own easy, pleasant way. You do not have the character and conviction to do what God said. No, you do not love your son. He that hateth his son, spareth the rod, the Bible says, "but he that loveth him chasteneth him betimes." That is, he whips him pretty often. That is right. That is God's plan. Now you hear me!

I turn further and we read in the nineteenth chapter of Proverbs, verse 18, "Chasten thy son while there is hope, and let not thy soul spare for his crying." You whip him in time. Any of you can rear your boy to turn out well, if you begin in time. Now I do not know how soon you ought to begin to whip your child. I had a friend down in Texas, B. B. Crimm, an evangelist, and he said, "I don't believe you ought to begin whipping girls as soon as boys. I do not believe that boys and girls are alike. For my part, I do not think you ought to begin on a girl baby until she is at least three weeks old! Boy

babies, you can begin to whip as soon as they are born." I do not know about that, but I tell you now, if you do not begin to expect obedience before that little one is a year old, if you do not make him hush crying when you tell him to but try to please mother and dad; if you do not begin then, you have heartbreak ahead of you. I tell you now, you sure have! "Chasten thy son while there is hope, and let not thy soul spare for his crying." That means do not quit just because he hollers a little.

I know how some of you do it. You get so mad afterwards you grit your teeth and give the little fellow a couple of spats and then when he yells bloody murder, you have to buy him three ice cream cones and pet him half an hour to get him to shut up! But the Bible says, "Let not thy soul spare for his crying." Do not quit because he hollers; it will not kill him. He will holler like it, but it won't. It will be good for him. I do not say that this is the way everybody ought to do it, but my dad had a rule and his rule was to whip them until they cry and then whip them until they stop. Well, you say, sometimes they can't stop. If my dad was licking, they could! I know by experience. I tell you right now, you had better take this seriously: God's plan involves that the man in the home and the woman in the home be the representatives of Almighty God and as such they must be for righteousness and they must punish sin. That is God's plan.

I read on, Proverbs 20, verse 30: "The blueness of a wound cleasenth away evil: so do stripes the inward parts of the belly." You say, "Well, Brother Rice, I think I'll have him stand in the corner." Well, maybe that is all right in its place, but I tell you nothing takes the place of God's way. The Scripture says in the New Testament, "Bring them up in the nurture and admonition of the Lord." And I was surprised to find that the word here that I expected to mean godly teaching, "nurture," meant chastisement. It is the same

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Father, Mother, Home and Heaven

(Continued from Page 5)

Greek word that speaks about Christ when He was scourged and is often used for chastisement in other Scriptures. I want you to know that God's Word plans for a man and woman who are starting a home to say, "We will stand for God in the home and we will see that the children stand for God, too."

I never will forget the first time that I whipped one of my little girls enough that there were marks on her body. She was old enough to know, and on a certain day she was stubborn. You know, everybody in the world sets out to spoil the preacher's children and then blame the preacher for it. She was stubborn and after I had given her a few spanks and didn't get results, I said, "Now Lord, you will have to help me." And I waded in to get results and I spanked on the place the Lord provided for spanking little girls until finally I saw the marks of my fingers on her little body. And I went away, and I do not mind saying that I wept. And I said, "Lord, I don't claim to know anything about it. I don't claim to be smart. I am just preaching the Bible. I am just taking your Word: I am going to try and it is up to you, Lord. I am going to do what the Bible says." And with a broken heart I did it. (And I almost had to lick her mother, by the way, too.) But we got results about it. "The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly," so says Proverbs 20:30. Don't you call that cruelty. You call that godliness. There is pain in the father's and mother's heart, of course, but when it is with prayer and reverence and with godly restraint and temperance, I say sometimes nothing but stripes is going to keep a boy out of the penitentiary. Nothing but stripes will keep a girl from playing the harlot sometimes. You had better listen to what God says about it.

I must hurry on. Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." And the Revised Version puts in another word, "and even when he is old," when he is up and grown and out from under mother's and dad's wings and can do as he pleases, he will not leave it then, says the Word of God. I was student pastor of a little country church in Cook county and I felt led to preach on a Christian home. After the service a man urged me to break an engagement and go with him to his home. He was agitated, and I did. Then when his wife had gone in the house, we stood in the front yard and he said to me, "Brother Rice, what you preached this morning isn't so."

And I told him very frankly, "You had better watch your step, now; when you say that about anything I preach, you must prove it. No man will be a member of the church of which I am pastor and challenge what I preach, unless he proves it. What do you mean?"

And he said, "You said that if you rear up a child right, when he is old he will not depart from it. That isn't so."

I said, "You aren't talking about me at all. You are talking about God." I opened the Bible and said, "Here it is, read it."

He read it and then he clamped his jaws and said, "All right, then the Bible isn't so. It is not so. I know I did raise my boy right."

I said, "Where is your boy?"

He said, "Well, I don't want to discuss that."

I said, "You sure will discuss it. You will discuss it now or you will discuss it before the church. You are not going to stay in the church saying the Bible isn't so if I am going to be pastor. You are going to tell me where your boy is."

"He is in the Huntsville penitentiary for a major crime. I am not

to blame. I know I did raise him right," he said.

I said, "Since you made the Bible a lie and challenged the pastor on the authority of God's Word, let me ask a question or two: 'Did you have a family altar at your house? Did you read the Bible, teach it to your children, have daily prayer? Did you have that at your house?'"

He said, "Now, wait. You city people, you may have plenty of time, but we farmers don't have any time for foolishness like that. We have got to make a living."

I said, "Then prayer and praise and Scripture in the home is foolishness and your boy is in the penitentiary and you are blaming God. Wait a minute. Let me ask you another question about this? Did you whip that boy and make him mind?" (Let me tell you now, I was a pretty good Christian before the Lord ever found me. I mean by that you did not have to prove any of the things of God. When I first saw in the Bible, "Be sure your sins will find you out," I said, "Sure, I knew that a long time ago." It had already begun doing that when I found out that the Bible said sin did not pay and the wages of sin is death and the way of the transgressor is hard. My daddy had convinced me of that a long time before that. I was already on my way to being a good Christian when the Lord found me. (You will understand the figurative use of the term Christian there, I hope.)

Well, this fellow said, "No, now here, my boy, you are a young man, you don't understand. When you get older you will see. My boy was high-strung. You couldn't just bear down on him like you could some people. He was high-strung. You couldn't lick him like you can some."

Incidentally, I go back to my boyhood and I was high-strung, too. He said, "My boy was nervous."

I was nervous, too. I say it now, I would say it with shame but that the praise of God is in my heart for what God did about it. I had such a temper that I used to get so angry that my head would go around and I would stagger when I walked and I had to sit down until I cooled off. I came to the point where I said, "I'll kill somebody if I don't conquer this. This thing will take me and I'll kill somebody if I don't get this temper under control." And God in His mercy helped me to control it. I say, when I was a boy I was nervous, too, but my dad just got "nervous" than I did. That is the way to settle that. He just got more nervous than I did.

This man said, "No, my boy was high-strung, so we never whipped him." He didn't make him mind; he didn't make him get up when he called him. The boy didn't say, "Yes, sir," to his dad and "Yes, ma'am" to his mother and now he is in the penitentiary and his dad is blaming God.

"One more question," I said. "Listen, did you ever take your Bible and say, 'Son, I want you to be a Christian. We're having a revival in our church; you come on, Son, I want you to trust the Saviour. I'd like to have you come out and take Him as your Saviour openly.' Did you ever show the boy he was a sinner and that Jesus died for him and teach him John 3:16 and say, 'Son, let's pray and ask Jesus to save you?' Did you ever try it?"

He said, "Now look here. I'm a Baptist, I'm not a Methodist. I never did believe in this pulling little children into the church when they didn't know anything about it."

And he was such a good Baptist that he had his boy in the penitentiary, and was blaming God. Now you hear me. This is no joke. Why would anybody laugh? Hear me now. Listen, the Bible says on this matter, you bring them up in the way they should go and you can stop juvenile delinquency in a really Christian home. You can have godly chil-

dren coming out of really Christian homes.

Another word, and I must close this part of it. Listen now. Proverbs 23:13-14: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." You say, "Deliver his soul from hell?" Yes. Maybe you would say, "Well, the literal meaning is deliver his life from death." No, but it will deliver his soul from hell. How could it do that? I tell you now, it is not hard to win a boy or girl to Christ who knows that sin does not pay. If he has the right kind of reverence for his dad, he is going to feel somewhat that way toward his Creator. A boy who knows, or a girl who knows, that there is authority that must be obeyed and there are judgments to face for sin and that sin does not pay, you can get that fellow or girl saved. You sure can. And the right kind of whipping will keep a boy out of hell and when he hears the gospel, he will turn to Christ. Listen, God give us grace to do right in the home. And He will. It will take praying, sure. It will take love and forgiveness and tears and prayers and pleadings and precepts and line upon line of it, but you can keep your children from the devil and win them to Christ, if you will.

Putting Christ First in the Home

Another word—Christ—in the home—and I must hurry on. You remember when God gave the Ten Commandments from Mount Sinai as is recorded in Deuteronomy as well as in Exodus. In the sixth chapter, verses 6 to 10, the Scripture says, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and on thy gates." The Scripture says, "Teach them diligently to your children." Teach the Word of God to your children. My baby is here tonight. She is eight years old, but she was only three when she first learned Scriptures, and she said, "Children, go bey your parents in the Lord: for this is right," and she would end it triumphantly. Mrs. Rice said, "You ought to teach her not to say 'Go bey.' Tell her to say 'Children, obey.'" I said, "I like that all right. She understands that." Why, any child in the country will learn more Scripture than you have the grace to stay with them and teach them. They will take to Bible stories. My children begged me, "Daddy, tell me a Bible story." They want to know about Noah and the ark. They want to know about David and the giant. They want to know about John the Baptist and about the prodigal son, and many others. They never get enough of the Bible if you begin in time. Put your heart in it. Your children will take it in. They will learn to love it and they will be molded and made into what they ought to be. Take the Word of God to your children and read it in your home. Put God first there.

And let me say a word about a family altar.

When I first married, I don't know why—perhaps because we had had it in my father's home some of the time that way—I thought, "Well, before we go to bed we will take the Bible and read a chapter or two and pray." And I found that was not a good time. A pastor comes in late and an evangelist comes in late at night, and he is tired and it is too late to ask for guidance in the day. The children were sleepy and I said, "That won't do." So we tried it before breakfast and the hot chocolate wasn't hot and the toast was burned and had to be scraped. So finally we planned that just as soon as breakfast is done with, it's "Children, get your Bibles," and we have the Bibles and everybody around the table has one. No, these years it has been our custom and we have read through the Bible many

times. I don't know how many times, I suppose fifteen times or so, through the New Testament, and five or six times the Old Testament, the Psalms at least ten or twelve times, and Proverbs. At any rate, we didn't read Ezekiel as much as we did some of the others. We had a blessed time. The way we do it, if it is the Psalms, maybe a couple of them or three if they are shorter ones, but at least a chapter a morning. And the next morning another and another and another until we read on through that book. I read two verses and then the girl to my left read two, and then the next one, and the next one, and the next one, around and back to me and then around and around the table until we read the chapter. Then maybe I would say, "Mary Lloyds"—that is my missionary daughter who is married now, or "Grace," I would say, "what is your favorite verse here?" And she would tell me. Then I would say, "Elizabeth, what do you think verse fifteen means?" Or I would say, "Suppose we all learn this verse." And we would. And then we would have prayer and I would pray and then we would pray around the table, each one, coming back to me and I would pray again. I got to pray three times: once before breakfast and twice after. And we had a good time. When I am away the one thing I miss the most is the family worship together in the home. Listen, take time for the Bible; put it on the table.

You know at our place they said—the schools put the pressure on—they said, "Daddy, I've got to hurry; I'll be late for school." I said, This is more important than school. You must make sure that tomorrow morning you get up in time and have the worship in time." And so we did and we finally got it set as a pattern in our lives.

Take time for God, and then win your children to Christ.

I am glad my girls are all saved. You say, "Brother Rice, how young can a child be saved?" I don't know how young yours can be saved. Mine were all saved by the time they were about five or six years old. No, it is not a matter of smartness. But mine were carried in a basket to church by the time they were a month old and they were at Sunday school and morning worship and evening service and prayer meeting and revival, and so they went, carried in a basket. The only singing they ever heard was gospel singing and they learned verses of Scripture and they heard us praying for revival, every last one of them, bless God. They pray for Daddy and revivals, and I am glad they do. Oh, listen! You can win your children to Christ. Why don't you take time? Why don't you put that first? Win your children to Christ in the home. It is not so hard to do. If you begin in time and you mean business, you can do that. God has given them into your care. Win your children while you can and God will bless you in it.

I was in southwest Texas and there was a home I so wanted to see and a man who would not talk to me. But a baby came to that home and I came to the door one day and knocked and said, "I hear you have a new baby son, your firstborn son."

"Yes," he said, "Mr. Rice, we have."

I said, "May I see him? I'd like to come in and see him."

"All right, sure." And he brought me in there to the mother's bedroom and they folded back the little blanket with rabbits on it and there was the little fellow with his screwed-up eyes and his red, bald head and so on, and I looked at him and said, "Isn't he a lovely boy?" And he was—every boy is lovely. And so the mother, with misty eyes, looked on and hugged the little thing with her arm around him. I looked down and said to her, "Now, isn't that fine. I know you are proud. Suppose I have a prayer for the baby. Would you like for me to have a prayer that God will help you raise the baby and take good care of him and make him

what he ought to be? Would you like that?"

"Oh, yes," she said, "I would." And she was so pleased about it.

I said, "All right, we will pray. Now, let's see. What do you want us to pray for? Do you want him to grow up to be a curser, a blasphemer, a drunkard and after a while die and go to Hell? Or do you want him to be a Christian and live for God and go to Heaven? Now, what shall we pray for?"

"Oh," she said, "I hadn't thought much about that, but of course I want him to be a good man and of course he would have to be a Christian. Yes, let's pray for him to be a good Christian man and live for God."

"All right," I said. "We will. Let's see, are you a Christian?" I knew she was not.

She said, "No."

I said, "Well, that's queer! How is he going to be a Christian when his mother is not a Christian? And how can you teach him?" And by that time she was very much distressed and her eyes were downcast and her lips quivered. I said, "Don't you think maybe we had better pray for you, too, that you will be a Christian, so you can teach him about God and lead the way? Don't you think so?"

"I wish you would," she said, "I certainly need it. You know, I never realized how important it is for a mother to be a Christian today."

"So I said, 'All right, we will pray for you, too.'"

Then I turned to the father and said, "What about you? Are you a Christian?"

He said, "No, I am not."

And I said, "What is that motto doing there then on the wall?" The motto said, "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation." "What do you have that for?"

And he said, "Well, I don't know why. I saw it and I thought it was pretty and thought my wife would like it. I just brought it home."

I said, "Well, it isn't true."

"No," he said, "it isn't. I guess I'll have to take it down. You know that is just a lie, isn't it? Christ isn't the head of this house and I will have to take it down, I guess. I thought it was so nice, but I don't have any right to that. I see that."

I said, "Suppose we ask the Saviour, while I pray for the baby and for the mother, let's pray for you and let's ask Jesus to come in and be the head of the home."

And he sat there in a cane-bottom chair and put his face down in his hands and the tears dropped between his fingers as he sat there and he said, "Yes, do."

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Father, Mother, Home and Heaven

(Continued from Page 6)

His voice was colored with emotion as he said it.

I prayed and the angels all stopped strumming on their harps and listened; the mother wept and held the little one by her side tightly; the father sat in his chair with his head bowed and the tears dripping between his fingers. I asked God to take the little baby and care for him, to help the mother to be a Christian and rear him, and the father. And then when we were through praying, I said to the lady, "Are you going to take Jesus as your Saviour and trust Him and live for Him?"

"Yes, I will," she said. And the man did the same thing and Christ came in to be the head of the home.

Don't you want Him to be the head of your home? I hope you do. Let me ask a question. How many men here tonight will take Joshua's vow? Many have taken it before. I have, too. I want to do it again. Here in the presence of

some of my family I want to do it again. I want to stand up here and say like Joshua, "As for me and my house, we will serve the Lord." Don't you say it if you do not plan to lead the way for the family. Don't you say it if you are to go on with dirty habits you do not plan for them to have. Don't you say it unless you mean yes to God's plan for you as His deputy and high priest in the home. But if you can say, "If God will help me, I will undertake it. I will serve God and put Him first and lead my family to God. With His help I will try." How many men would like to say it?

(First the pastors and evangelists, then hundreds of Christian men stood to take Joshua's vow, to set out to lead their families for Christ. Some men were converted. Then wives and children joined in the holy vow to make the home a Christian home. Will you, too, fathers and husbands who read this, take that vow today, and make your life and your home what God wants them to be?)

Why You Need to Be Saved Tonight

(Continued from Page 1)

mans 3:23: "For all have sinned, and come short of the glory of God." That is true. Not everybody is as bad a sinner as the other fellow. There are degrees in sinning. But everybody is sinner enough to die and go right straight to Hell unless he is redeemed by the precious blood of Jesus Christ.

Let's suppose that the pastor and I are backsliders enough to go down here to a picture show after the service tonight. I say, "Brother preacher, I have twenty-five cents."

He says, "Well I have thirty cents." We walk up there and see a sign which says it will take thirty-five cents to get in. He has just thirty cents and I have twenty-five cents. He has more cents than I have, but he hasn't enough cents to get in the show. The show costs thirty-five cents and he has just thirty cents. I have only twenty-five cents. He does not come as short of the thirty-five cents as I do, but he is five cents short. I am a dime short. Neither one of us will get in the show.

You may not be the worst sinner on God's earth, but you are sinner enough that if you die without Christ you will right straight to Hell to live forever and forever. "All have sinned, and come short of the glory of God." Men need to be saved because they are lost. Men need to be saved because they are sinners. Men need to be saved because sin must be punished. Men need to be saved because God has sworn that He will punish sin. God must punish sin. And people either have to pay for their sins or have somebody save them from paying for their sins.

You need to be saved right now. Listen to me, boys and girls. Listen to me, gray-haired men and women. Listen to me, good folks. Listen to me, bad folks. Listen to me, church people. Listen to me, people not in the church. The only plan of salvation in this Book is a now salvation. The Word says, "Now is the accepted time." "Now is the day of salvation." God says, I do not know what will happen tomorrow. I do not know whether you can get saved tomorrow or not, but I know you can get saved today. God does

not say, "Believe on the Lord Jesus Christ and I will save you tomorrow." God just offers salvation now. People need to get saved right now. If you are not saved, you need to be saved right now.

I would like to offer hurriedly tonight, and in the power of the Holy Spirit, if I might, three reasons, impelling reasons, why every lost person under the sound of my voice needs to get saved this very night. Will you hear me now, lost friend of mine, as I warn you of these three reasons why you had better get saved tonight?

Before I give you the reasons let me say this: people say as I go up and down this country that I try to scare sinners. They are exactly right. I want you to be scared of sin. I want you to be scared to die without God. I want you to be afraid to die and spend eternity in Hell. Yes, sir, I deliberately try to scare people. God called prophets of God in the Old Testament and in the New Testament to scare people. He said, "Go and say to the people, 'As I live, I do not want to send you to Hell; but you've got to turn'." He said to His prophets: "You go tell people to seek the Lord while He may be found." Modernism has come and tackled preachers and got them to preaching a sissy gospel, and they are afraid somebody will say they are trying to scare people. But nobody will ever come to Jesus for salvation until he is made to realize his need of a Saviour. And the reason you need a Saviour is because if you do not take Christ as your Saviour, you will die and spend eternity in Hell. Hell is God's prison place where He punishes people for their sins, and the only escape from Hell for anybody on earth is Jesus Christ and His precious blood. You had better get saved

tonight, dear friend.

Men Need to Be Saved Now

The first reason I have in support of that is that the Holy Spirit says so. If it were just this preacher saying you had better get saved tonight, that would be a different proposition. You could argue with me. Maybe you have more sense than I have. Maybe you know a lot of things that I do not know. But it is not Brother Barnard saying that you need to be saved tonight. It is the Holy Spirit. In Hebrews 3:7 we read this text from God's Word: "Wherefore (as the Holy Ghost saith) To day if ye will hear His voice"—Oh, if you have not sinned against Him so long and so often that He no longer can speak to your sinful heart, there is one thing I know He will do for you tonight, my unsaved friend. He will say tonight, "You had better get saved." If you will listen to the still, small voice of the Holy Spirit of God who as the Word of God is preached testifies to the hearts and consciences of men, you will hear Him saying, "Tonight." Never will He tell you to put it off until tomorrow. Never will the Holy Spirit say, "You need to be saved tomorrow." He is saying, "Today."

And He is the best Friend you have. He is the only Person between you and eternal Hell. God the Father, God the Son, now God the Holy Spirit. No person can be saved apart from the Holy Spirit's preparing his heart so he can believe. If the Holy Spirit cannot reach you, you will just have to die and go to Hell. Your mother cannot prepare your heart. Your Sunday School teacher cannot prepare your heart. Only the Holy Spirit of God can do that work. I go up and down this land, and I know less about the work of the Holy Spirit now than I thought I did when I started; but there is one thing I know: nobody is ever going to be saved except as the Holy Spirit does His work in his heart. I tell you now, that Holy Spirit who alone can prepare your sinful heart to receive the truth, who alone can reveal to you your utter need of salvation—if you listen to Him tonight, my unsaved friend, you will hear Him say, "Today. Today! Right now!"

And the second reason you had better get saved tonight is that every time you hear the gospel and go away unsaved, you harden your heart. Oh, the saddest thing about America tonight is that it is well-nigh full of people whose hearts are hardened against God's loving call. If you try to win people to Christ at all—hear me! Everywhere you go you hear it until it keeps you awake at night: "I'm all right. I'm not so bad. I'm pretty good. I'm no worse than the other fellow." I hear it until it seems to me that the very

heart of God would break as He hears the people talk. I say to you you had better get saved before that old heart of yours is just as hard as a rock, so hard that the love of God will not even melt it and the thunders of God will not even scare you.

On the day of Pentecost the Apostle Peter preached a mighty sermon. He told the people that the very One they had killed, God had raised up and declared to be both Saviour and Lord. And the Scriptures tell us in the second chapter of Acts that when they heard these things they were pricked in their hearts. Who did it? Oh, the Spirit of God, taking the Word of God, cut their hearts all to pieces. They realized their awful sin of having murdered the Son of God. They came and said, "What must we do?" Oh, it is so easy to win a person to Christ if his heart is not hardened. But it is so hard to win a person, whether he is young or old, who by rejecting every overture of God's love and grace so hardens his heart until it would seem that if the blessed Lord in Person should come and stand outside the door of his heart and beg to be allowed to come in, his heart would be so hard that he would slam the door in His lovely face.

It has been my privilege to preach in missions a lot. I have preached in the old Bowery Mission in New York City many, many times. I have preached there to men whose hearts were as hard as steel. Boys and Girls, men and women, listen to the voice of God while your heart can still be broken by His redeeming love.

The third reason I give tonight why you had better be saved this very night is that you cannot count on tomorrow. God's Word says in Proverbs 27:1: "Boast

not thyself of to morrow." Do not count on tomorrow. Do not put off until tomorrow. You do not know what will happen tomorrow. Do not be so sure about tomorrow. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth."

One of the liveliest preachers the North ever produced, Rev. P. B. Chenault, who was the highly honored and useful pastor of the Walnut Street Baptist church in Waterloo, Iowa, was down in Dallas, Texas, with our beloved brother, Dr. John R. Rice. The last night of the campaign he preached on that text. After pronouncing the benediction, after warning people not to count on tomorrow, warning them of what might be out yonder tomorrow, he and his lovely wife got in their car and started driving back at night, in

(Continued on Page 8)



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Why You Need to Be Saved Tonight

(Continued from Page 7)

a hurry to get back to another speaking engagement. Thirty miles outside of Dallas a drunken man came down the road the other way. Their cars collided and that lovely preacher was hurled out into eternity. Tomorrow for him brought, "Hello," to Jesus. It was a good thing he was saved. And, oh, it would be a fine thing if you were saved, if tomorrow should be your dying day.

Little children die. Young folks die. Somebody is going to say, "Don't tell us a deathbed tale." I will if I want to. I would rather scare you with a deathbed tale than for you to have one. Tomorrow a lot of people are going to die, and, God pity, right here in Chicago a lot of people are going to die tomorrow and wake up in Hell. Oh, tomorrow may bring death. It is not just that old people die. It is that people die. Young people die. Boys and girls die. Young men and women in the flower of their youth die. You do not know when you are going to die. I tell you now, you can say I am trying to scare you if you want to; but it is a fact, men and women, boys and girls: you had better get saved tonight. Tomorrow you may die!

And then who knows but that Jesus may come tomorrow. There is one thing I am dead certain of about the time of the coming of Christ and that is that it is uncertain. I do not know when He is coming. If you can prove to me He is not coming tomorrow, come on up and do so. And you cannot prove He is coming tomorrow, can you? But He is coming some time, not to save people, but to snatch out and kidnap people who have already been saved. One thing I am dead certain of and that is that people need to be saved today, while the Spirit of God still calls, and before their hearts are hardened, and before Jesus comes. Tomorrow might be the day when a God who hates and punishes sin might seal you in sin. We do not study our Bible and know it, if we say that everybody can be saved. Multitudes of people walk the streets of Chicago today who have been sealed by the judgment of Almighty God in their sin. God gave people up back yonder in the days of Noah. God gives people up now. I have preached to thousands of men in jails and missions who could not turn from sin. There was a time when they could have. Back yonder in their tender years they could have, but they could not do it then. Tomorrow the Spirit of God might leave you. In the days of Noah, God said, "Noah, you had better get up and do what you are doing in a hurry. I want you to warn the people. Tell them I said and told you to tell them that My Spirit will not always strive with men." I am afraid that that might be true today and that tomorrow, instead of being the day you would be saved, might be the day when the Holy Spirit of God would cease to speak to your eternity-bound heart and leave you to go to Hell. You need to be saved now!

You Can Be Saved Now

And I come to say this last word: not only do you need to be saved, not only is it true that you need to be saved right now, but you can be saved right now. I would not preach if I could not say that. I would quit preaching tonight if I could not say it. If all I could do was to go up and down the land and tell people that they needed to be saved and they had better get saved right now, I would go crazy. I could not stand it. I am a nervous wreck as it is, but I could not stand it. God could not use me at all. I would get sour and bitter, worse than I am now, if I could not tell people wherever I go that they can be saved now. You can

be saved now, right now!

Thank God for three or four truths: first, the Saviour has already been provided. We do not have to get God to send His son to die for sinners again. Thank God, He has already done that. The Saviour has been provided. Oh, whether you go to Hell or Heaven, the Saviour has been provided! Oh, even if you do go to Hell, you will not go unloved. God so loved you, my friend, that He gave His Son. The Saviour has been provided.

And I am glad for a second truth: you do not have to get God in the notion of saving you. I am telling you right now you do not have to waste a second of your time, my unsaved friend, in getting God in the notion of keeping you out of Hell. I am so glad I can open the pages of the Bible to II Corinthians, chapter five, and read along there about how God was in Christ reconciling us to Himself. God is in a good humor. Sin has been dealt with. He is on the side of the sinner. No sinner has to come and beg and plead an old monster God to get Him in the humor to save him. Oh, listen to me, unsaved friend, tonight God wants to save you. The great heart of God bleeds and pants and longs to save men and women. He is reconciled. You do not have to get God in the notion of saving you.

And I am glad for a third truth: not only has a Saviour been provided, not only is God ready and in the notion; but salvation is offered through the ministry of the Holy Spirit who says, "Today if ye will hear his voice." I am glad I can open the pages of God's holy Word and find out that it does not depend on me.

When I was in college I studied what was called elocution. I was orator of the college, a debater. I can talk language so nice and dignified and fine you would not know what I was talking about. I know how to curl the q's and dot all the i's. Poetry—why I used to quote it until I was blue in the face, but I do not do it any more. I know how to stand nice and quiet in the pulpit and tickle the ears of old backslidden church members, but I do not do it. The best I know how I stay as close as I can to the central truths of the gospel, with a cry in my heart and with a knowledge in my soul that the Holy Spirit of God will work in the hearts of people and present my Saviour to sinners.

And I am glad for the last truth, that the terms of salvation are simple and everybody can meet them. There are just two: we must change our attitude toward God. That is repentance; and we must turn in faith to Jesus. That is faith. We are to repent. "What is repentance, preacher?" Well, let me ask you this question: Do you tonight realize that you are a sinner? Do you realize that the Bible teaches that God will punish your sins? Do you? Do you realize that you cannot do anything to get rid of your sins? Do you? Do you realize you need somebody to pay for your sins? Do you? If you do, you have already repented. And now you need just to rest

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and what Daddy said.

You are a sinner, going to Hell. You need a Saviour. God says, "Here is My Son. I gave Him to die for you. Put your faith in Him. Jump! He'll catch you!" If you believed, you would jump and He would catch you and save you forever more.

PRAYER: Our Father, seal the message in some poor, lost sinner's hearts. Oh, that they might have confidence in You tonight and believe Your Word, and come for salvation this very night. May it be so!

Decision for Christ

Unsaved reader, will you trust Christ, jump into His arms by faith today and be saved? If you can honestly do so, sign the statement below, copy it then in a letter and mail it today! I will send a letter of counsel and Evangelist Barnard and I will rejoice to-

gether. Christians, get unsaved people to read and decide today! Evangelist John R. Rice, Editor, The Sword of the Lord, 214 W. Wesley, Wheaton, Ill. Dear Brother Rice:

After reading Brother Rolfe Barnard's sermon **Why You Need To Be Saved Tonight** I know I need to be saved today. I confess I am a guilty lost sinner. Here and now I turn my heart from my sins, I ask Christ to forgive me, and trust Him to do it right now. This very day I accept Him as my own Saviour and risk Him to save and keep me as He promises to do for all who trust Him. By His grace I set out to live for Him daily. Please tell Brother Barnard for me.

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